

Church of God

MACEDONIAN CALL

Old-fashioned Camp Meeting of Our People in South Africa



The framework, covered with canvas, had within it 2,800 chairs. This picture shows only about two thirds of the congregation, minus dozens on either side of the platform. The platform was packed. At least 3,000 were present when this picture was taken. These are Europeans—and Church of God people. Many, many of them have the baptism with the Holy Spirit. They are a part of us, and united we stand for the declaration of faith which the Church of God has cherished since its inception.

AFRICA...

Amalgamation and a Crying Need

By Executive Missions Secretary

MUCH HAS BEEN SAID, many inquiries made from various and sundry sources, as to the amalgamation of the Full Gospel Church of God of the Union of South Africa and the Church of God with its International Headquarters in Cleveland, Tennessee.

If our EVANGEL readers will give this issue its rightful place, they can be informed as to the magnitude of the works in Africa, including not only the five provinces of the Union of South Africa, but Northern and Southern Rhodesia, Mozambique, Nigeria, and Angola.

Our trip to Africa was but for one main purpose. That was to make a general survey of the Church of God in that land wherever our people were located. It was my pleasure to meet in this land some more of the finest people on earth, redeemed by the blood of Christ. **Do not underestimate the work in South Africa.** I am thoroughly convinced that it is solidly Church of God, with an eagerness, such as I have never seen elsewhere, to reach out and grasp and embrace what the Church of God has to offer.

Leaving Boston, Massachusetts, 4:15 p.m., March 9, 1953, I was soon sailing at an altitude of 20,000 feet, at about 300 miles an hour, on the Pan American DC-6 Stargazer, en route to the great Continent of Africa. Santa Maria, in the Azors, was our first stop; from there to Lisbon, Portugal; then to Dakar, where our feet touched the soil of Africa; then Moravia and Accra, in French equatorial Africa, on the Gold Coast; then to Leopoldville; and, finally, our destination, Johannesburg, Wednesday, at about 7:00 p.m. African time, which is seven hours ahead of New York time.

Reception Committee

We were met at the airport, Johannesburg, by a fine delegation of Church of God people. Brother Saayman had obtained permission to come to the edge of the field, and was the first one I saw. His face was beaming with smiles of welcome, as were the faces of the many others who bid us welcome and extended every courtesy. Sister Slay was in this number, Brother Slay being in a revival some distance away. Several members of the Mission Board of our Church in Africa and the Executive Council were in the group, also. Sister Saayman was at her best and provided a fine place for me to stay, extending every hospitality in her home. This also goes for the Slays, where we stayed during the camp meeting, as well as for the many other places we visited. Yes, it even includes the crawls among the Africans. Though they were black, yet they had found something that the missionary had brought them that prompted them to bid me a hearty welcome. Staying in their little rondavols a number of nights, with the dirt floor and thatched roof, did not bespeak the comforts of my home, but it did bespeak the fact that in this dark land there are hundreds of hungry souls in the native villages throughout this vast area that almost made you gasp, being overwhelmed with such a

tremendous task of carrying to them the everlasting gospel of the Son of God.

Off to the Swazi Tribe

Brother Saayman, Brother Jobert, Brother Schutte, Brother Mooneyham, some of the natives, and I took off to the land of the Swazis where we visited their native villages and preached to them day and night as we travelled from place to place. There was always some humor along with our crowd. After all, we ate by the open fireplace, slept in the rondavols or under a net under the starry canopy of heaven. I remember one night sleeping in a native hut with what I would consider a very healthy snoring brigade (snoring—to breathe during sleep with a rough noise caused by palate vibration), consisting of Saayman, Mooneyham, Schutte, Jobert, and, oh yes, yours truly was among the number. That night we had everything in common. We could hear the beating of the drums of the natives in the distance as they went on with their various rituals, but we rejoiced in our hearts that we had found the joy they were longing to have, yet had not heard, because the message had not come their way.

Meeting the Governor General of Portuguese, East Africa

At Lorenzo Marque, we met the Governor General and Civil Commissioner on business for the Church without being very successful. The Governor was very kind, however, and heard our plea, but we were given to understand by the Civil Commissioner that we would not be allowed to preach the gospel in this land, neither would we be allowed to support those who did preach it if they represented the Church of God. We met a number of the ministers, some who had been in prison, then released, and again had been recommitted to jail, but they held true to their faith, and are going out over the land, with dozens of others, proclaiming the story that Jesus saves. You remember they didn't stop the apostle Paul, Peter, or John. They gave their lives for the gospel. These men have had a touch of the same spirit from the throne that spurs them on into their own land with a message to their people who yet sit in gross darkness.

The African Work

The African work represents the natives. As we would speak of the true American, referring to the Indian, so we would refer to the African. There are literally dozens and dozens of tribes, perhaps around 100 or more, with over 60 different tribal languages, which, of course, makes it very difficult to proceed with the mission work as we can in other fields, such as Haiti, where they speak one language, or Jamaica, Mexico, etc. Here are these tribes, literally dozens of them, side by side, having their own languages and not understanding each other. So you can visualize somewhat the great task of the missionary. Yet, let me say to you, my good friend, that the Church of God in Africa has at least 25 to 30 thousand members throughout this vast area. If we were to count the actual adherence, I presume it would run far beyond the 100,000 mark, and, reading the reports from the Church of God Mission Board of the Union of South Africa, your heart would swell with joy to see that in each section there has been a greater increase of people filled with the Holy Ghost and uniting with the Church than they have had in the history of the work in this land.

Mission Board Report

The annual report, year ending December, 1952, submitted by the Secretary to the Mission Board, O. F. F.

Changuion, who is a faithful brother, gives the following data, exclusive of our work in Nigeria, Angola, Colored work and the Indian and European work. The Union of South Africa is divided into five provinces and the work for the five provinces is as follows:

Total Number Added to the Church	
Transvaal	5,000
Natal	5,000
Orange Free State	275
Cape Province	1,178
Southwest Africa	450

Now we go to what they determine foreign fields:

Nyasaland, Northern and Southern Rhodesia, Portuguese East Africa, a total gain of 6,059, which adds up to a 12,193 increase in one year. We can certainly praise the Lord for and recognize the effort being put forth in these fields by the European and American missionaries, including the native preachers themselves.

Colored

When we speak of the Colored, we refer to that which would be equivalent to the Malata in our country. We show an increase in the Colored work of 233 for the year.

The Indian Work

Pastor J. F. Rowlands is known as the "Angel to the Indians" in this land. These Indians, who came to Africa from India, are the true Indians of India itself. Brother Rowlands has dedicated his life to their redemption. Some years ago, when he went to Durban, where the Bethesda Temple now stands, which is a Church of God institution, he knelt on a vacant lot by a little tree and asked God to give him Indians for his hire, and, without any remuneration from any source as a guarantee, he trusted God. The tree was plucked up, and in its place, just above the ground where it stood, stands the pulpit of Brother Rowlands. I preached for him and found his church packed full, all of them Indians. He has gone into this Indian work wholeheartedly, he and his brother and his wonderful mother, all of them dedicating their efforts untiringly to this cause.

He had an increase in his work this year of 635, which is remarkable. His uncle down at Pietermaritzburg has a fine Indian work, also, which shows an increase of 72. Adding all the African work together with the India work and the Colored work, you will find an increase overall, in one year, of 13,533 members, 2,818 converted, and 2,393 baptized in water. They also keep tract of the dedication of children. They dedicated 1,330. Among this number of believers, hundreds have received the Baptism of the Holy Ghost and fire, with the evidence of speaking with tongues as the Spirit gave the utterance. I have before me a complete report, financially and statistically, of their entire work which has been very ably gotten up and approved by their General Assembly. This report gives in detail the complete work of the mission field in Africa, exclusive of the European.

Europeans

When I speak of the Europeans, I refer to the whites of this land; there are over 1,500,000 of them. A goodly portion represents the Dutch, and the smaller group, British and other nationalities. The report given by the General Moderator, Dr. J. H. Saayman, and approved by the General Convention, shows that they have an increase of membership among the Europeans of 1,982, which would give an overall increase of the Europeans,

Indians, Colored, and natives (African), about 16,000 in one year. If this figure were to be inflationary, and you were to cut it in two and call it 8,000, it would still be an outstanding report.

In the European work we have a staunch group of fine preachers and their wives, who stand together for the Church with all their hearts. They have many fine church buildings throughout the Union where the Europeans are located. I can only say that I was greatly impressed and enjoyed immensely the fellowship and determination of these blessed people.

Property

The Church properties of our work in Africa are properly deeded to the congregation and the Executive Council; therefore, the properties are protected for the Church of God in Africa and its people.

Constitution

The constitution of the Church of God in Africa makes an integral part of the Church of God with its International Headquarters in Cleveland, Tennessee. We are not two churches; we are one great body together for God and the promotion of His cause. Their constitution is not subject to change without the vote of the Supreme Council. This is not a matter of contention, but with them and with us it is a matter of deep-seated fellowship and utmost confidence that we are workers together with God, that we are God's husbandry and God's building.

Amalgamation

To me, the amalgamation has meant a transfusion for the work in Africa. I say this because of the testimony of practically every preacher with whom I talked. They spoke it to me privately; they brought it out in their sermons and testified about it publicly, that the amalgamation with the Church of God in America has added new emphasis to their work such as they have never known in the history of the Church before. This is because of the fact that they realize they have a big brother standing with them and that we are working together, not to be defeated but to be victorious and go to meet the Lord when the trumpet sounds, bringing in the sheaves.

Finance

Let me say to the readers of the EVANGEL, and I say it very sincerely and without fear of any honest contradiction that the people of the Union of South Africa are in the Church of God because they believe in the Church of God. They are not in the Church for the finances that there is in it. In fact, the Executive Council informed me on one occasion that when money had become a question of discussion, they were capable of carrying on their own evangelistic program, and they were not looking to the Church of God in America for financial aid for themselves, but they wanted to join with us and go out into the highways and hedges in the untouched fields of the African himself, in the villages made of mud with thatched roofs, to carry the gospel to these underprivileged people. That, to me, is the true position.

Mission Program

Please be advised sincerely that the mission program of the Church of God in the Union of South Africa has doubled and tripled itself since the amalgamation, and, friends, we were given the privilege of raising the mission offering at their camp meeting this year. It was cloudy much rain had fallen, and it was quite cold, which kept a

number of people away, the tent this night was not filled, but when the mission offering was completed, we had received 2,200 pounds. Multiply that by \$2.80, and you will have approximately \$6,000.00 in American money. That was the amount raised during that one night's service for foreign missions. Bear in mind that this mission money, with what we are able to send, goes out into these remote sections to carry the gospel; so again, may I say that the European, or the whites of South Africa, stand together with us to hold high the banner stained with the blood of King Emmanuel as we march into these unfortunate villages unfurling to them the flag of gospel truth and right, telling them that Jesus saves from the utmost to the utmost all that will come unto Him.

Yes, I preached in the native villages, at 10 p.m. at night, at midnight, during the afternoon, and in the morning! I saw literally dozens of people baptized. I saw altars filled. I heard glad "Amen's," "hallelujahs," and "praise the Lord's," from great congregations. I also saw the cannibals! I saw men with their teeth filed pointedly sharp. I saw them in the depth of heathendom, without God and without hope, where they remain until the gospel comes to bring them the long-desired deliverance. Oh, if they could only hear! and if we would only provide the preacher!

Schools

The European school is located at Kroonstad, known as the Berea Bible Institute. It has a curriculum much the same as that of our International Preparatory Institute or the Northwest Bible and Music Academy. It had a fine group of students, though the enrollment was small. It seems to me there is a great future for the college in South Africa, and I am of the opinion we shall hear great things from this college within a short time.

Bantu School

The Jacobus Saayman Bantu Bible Training Institute, located at Steonbakkfontein is a school that is dedicated for the African who is fortunate enough to be able to attend. The enrollment of this school is small because the school has just started, but it had a good beginning last year.

Levubye-Government Recognized

Our Brother du Plooy is the founder of the Levubye School. It is a handcraft institution, with a special emphasis on religious training. It has represented in it at least two languages, the Shangaan and the Venda. They have an enrollment in this school of 187; 100 male and 87 female.

In their handcraft syballas, they teach, first, religious training, a number of the students being trained for the ministry. It teaches gardening or agriculture, engineering or carpentry. Its religious education is one year for boys only, and post graduate course for the eighth graders who are preparing for ministerial work. Its academic standard completes the eighth grade.

The school campus embraces about 30 acres and has a chapel for regular church services of members and friends of the neighborhood to attend over week ends.

Miss Yvonne du Plooy has charge of the handcraft section and the girls and youth meetings.

The school embraces its own electric plant, irrigation pumps supplying water from the river for their gardening purposes.

A large garden produces food for the students. They have a fine orchard of mangos, bananas, avocado pears,

oranges, lemons, and peaches. This work is a great work, and, wherever you go, where the students have returned to the native villages, you will see a marked improvement. In most of these villages you will find church services. The natives grow corn, make their own pottery, and tan the hides of the animals they kill, for clothing purposes, etc., which all adds up to an accomplishment because of a work well done.

Matibi

Brother du Plooy supervises the school at Matibi. It is a girls' school, with an enrollment of 78.

The campus of this school embraces about 100 acres.

Miss Maria Maboka is a missionary and recognized by the Government as the head mistress. She is the daughter of a native chief. She has been schooled in all the ritualism of the heathen practices of the native. Her body has been scarred as she has run fishhooks in her flesh and cut through the flesh with a sharp instrument until she struck the hook that had been pressed through her flesh. After taking the hooks out, leaving gaping wounds, she lay on the ground and dragged herself, with these wounds, in the dirt, in order that she might be worthy to be recognized as the leader in her tribe. But Maria Maboka found the Lord Jesus Christ, and today she is head mistress of our school at Matibi. She speaks fluently nine different languages, and the Rhodesian Government said, "Matibi is Maria, and Maria is Matibi." This simply meant that the school success was widely due to her untiring efforts since she has made it a part of her life.

This school operates a large garden, owns its own water works and light plant, and the water works provide irrigation.

There is an orchard of papuas, mangos, mulberries, and bananas.

The Government helps to support this school, not entirely, but gives help, which means that the Rhodesian Government appreciates the work of the Church in this section. The roads out to this school at Mibiti are terrific. The bridges have been washed out, and it is many, many miles to any town. Right near the school campus you can hear the leopards and various other wild animals at night. The hippopotamus makes his home in the Kefue River, which runs right near the school. In fact, they had to move one of the gardens because the hippos were so dangerous they were afraid some of the children would be killed. On one occasion Brother du Plooy was nearly killed by an angry hippo. There are many stories in the life of this missionary who has spent 30-odd years, full time, in this land. I have asked him to write a book of his experiences, which he has promised to do, and I hope we can have it on the press before too long.

At Matibi they are taught weaving, the trade of pottery, home craft, needlecraft, or domestic science, along with special religious training.

If you could have been with me the night I drove into the school at 10 p.m. when the missionary blew the horn, and 100 girls came out clapping their hands, shouting and rejoicing because the missionary had returned, bringing a man from America with him. They all shook hands with us, and then back in the distance they stood under the rays of the coleman mantel lanterns and sang songs for us in English that they had been taught. I can hear them singing now, "I am happy, I am oh so happy, walking, walking in the light of the Lord. I am happy, oh so happy, walking, walking in the light of the Lord." They sang songs in the native language that worshiped

and praised the Lord. Our hearts were overwhelmed with this wonderful work.

Shibanda

Speaking of Shibanda, let me give you exactly the notes I have written in my day book. "Tuesday, April 14. Broke camp and left for Shibanda from Byemuela where Brother du Plooy was given a sheep, not the kind we have in America, but one with slick hair. We travelled Wednesday through Friday, camped near Lusaka, capital of Northern Rhodesia, and went by way of Victoria Falls. The trallor broke loose from the car and broke into splinters. Some of my old-time American ingenuity helped to rebuild it in an hour and half, and we were on our way again. Met the Mooneyhams at the Falls. April 17, Saturday. Travelled all day and camped near the banks of the Kefue River. April 18. Travelled on toward Shibanda. Stopped at Lusaka, for dinner with Brother List. Then bought groceries and headed for Shibanda. We got dead stuck, left car all night, walked through mud to Shibanda to spend the night in a hut." Well, my dear reader, you will never know the experience of this trip, along with many others that we took.

At Shibanda we found a Church of God school, with Sister Elicia Khazamula and husband in charge. They are both natives. This school has an enrollment of 75, and represents 42 African villages and 10,000 people. It was at this place that I met a native chief, 85 years old, who drank his beer out of a human skull, was dressed in the hide of a leopard, and who was a cannibal. His son was the acting chief because of the age of his father. I was also privileged to meet the 23 head men who by virtue of their rank, could be called the mayor of the 23 villages of which they were in charge.

The school ages of those who attend our school are from 6 to 18 years. None of them can read or write until they come to this school. The school syllabus includes handcraft, such as clay molding, weaving, spinning, leatherwork, agriculture, and, of course, religion.

The school term begins January 9 and runs for 13 weeks, has a month's vacation, and continues for another session. It operates in accordance with the Government of Northern Rhodesia. They teach as far as the 8th grade.

Elicia Kazamula has a government grade of eight, handcraft diploma, speaks 9 languages, and has charge of the mission at Shibanda, with the assistance of her husband who is an active evangelist. They have one child.

Full Gospel Church of God

Some have inquired about the name Full Gospel Church of God and why "Full Gospel" is placed before Church of God. The answer is not hard, because the work of the Full Gospel Church was known and incorporated as the Full Gospel Church before its affiliation in the amalgamation which was effected when Brother J. H. Walker and Brother H. L. Chesser were in Africa a little over a year ago. To say the least, they did a good job and are well liked by the people of that land. But with the articles of incorporation drawn up as they were, and in accordance with Government requirement, also the change to all the titles to their property etc., would have almost been an utter impossibility, it could not be done otherwise. Along with that, there was a church already incorporated by the name "Church of God," and you can guess who that is, from the State of Indiana. Therefore, the name had already been taken, and we could not legally use it, so, the name "Full Gospel Church of God" was the most suitable. All they had to do was to add the two words

"of God" and they were thus recognized. This is not the only land where we have had difficulties in the name, but they know who they are, and we know who they are, and God knows who they are, and, best of all, when the trumpet sounds, if they are washed in the blood, we'll go to meet one another and our blessed Redeemer in the air. I am ready to answer any questions on this matter that you would be interested about, if you choose to write this department. I am glad to say that I am proud of our work in Africa. We have nothing to hide; nothing is undercover. We have told the matter as it actually is, only we can say with the Queen of Sheba, "The half has not been told."

We could stay on this report until the entire paper was consumed, but we must move on.

Nigeria

Let me hasten to say that we have a fine work in Nigeria, under the able leadership of Brother and Sister Rex N. Green. I preached to literally hundreds of people in the short time I was there. I saw the different church buildings, I had a chance to meet the workers and note their enthusiasm, and see the headquarters of our mission work where Brother and Sister Green live. To say the least our work in Nigeria bespeaks a glowing success now and greater in time to come. It has had a phenomenal growth, and we, as a church in America, can be well proud of the accomplishment of the work of the Lord in Nigeria.

Angola

Yes, we visited Angola. We met Sister Stark there; also, the Mooneyhams came before we left, and we met the Martins. When I came up to the small depot at Vista Alegre (Pleasant View) in a little four-wheeled car, driven by a gas motor on a narrow-gauge railroad track, I was met by Sister Stark, the other workers, and about 70 children who were enrolled in the school at Vista Alegre. As we got off the car, the children sang, and a little girl came forward with a beautiful bouquet to present to the "man from America." They gave me a hearty welcome, and soon we were ushered to the mission compound, a place we shall not soon forget, where before us was unfolded the untiring efforts of our Sister Stark and later those who joined her, Brother and Sister Martins and Brother and Sister Mooneyham. Sister Stark, first of all, has worked tirelessly and faithfully in the construction of the church, the building of a garage, the dormitory for the girls and one for the boys, living quarters for the Martins, and then the house that was prepared for the Mooneyhams when they came. As I walked through the yard I even saw a pit that had been dug and the tract made of planks where Sister Stark could run her car in order that she might drain the oil into the oil pit, and I said, "Who made this?" She said, "I made it myself." So in her we find a real heroine, one who has dedicated every effort to a cause better than that provided by silver and gold.

Sister Stark is en route home on furlough and will be stopping for a few days in Portugal to visit some friends in Lisbon. Then she will sail the high seas for America, a voyage long overdue. She wouldn't come home earlier; we tried to get her to, but she waited for the Mooneyhams to come. So now, she is coming home for a badly needed rest. We shall be glad to see her.

Your Criticism

Constructive criticism is always in order, but the passage which says, "He that answereth the matter before he heareth it, to him it is shame and folly." Someone

said that we were paying \$3.00 per member for the work in Africa. Let me answer by saying as Tom McClendon said some years ago, "If ignorance is bliss, someone should be exceedingly happy." Maybe I should not say these straightforward things, but I think our people recognize the fact that we have a Mission Board made up of very capable men, men of long standing in the Church, untiring in their service, and to reflect upon their integrity certainly is belittling on the part of the man who talks when he does not know.

The amount of money we send for the entire Union of South Africa, Northern and Southern Rhodesia, Portuguese East Africa, including the three schools mentioned above, plus all the other mission work, is less than \$1,300 a month. That amount is about equivalent to what three leading pastors would receive, or three state overseers, or three Executive Secretaries. Yes, some of these evangelists that you and I know of, get that in two weeks. I know now you will say, "We should send more into these mission sections." That is the cry of the Mission Board, but that cannot be done until our people respond in a greater way that we might have more to send.

I felt as though I should give you first-hand information, and I believe each one of you will appreciate it. My, how much more could be said, but I am going to let the pictures we are showing in this issue of the *Macedonian* help tell the story.

Appreciation

I would be unfair to my conviction if I were to fail to express my deep appreciation to the people of Africa, the Europeans, the Colored, and the Africans for the courtesies extended to me. It wasn't the question of silver and gold or of precious gifts, but it was a deep-seated love and appreciation for the truth of God that we were able to bring them, under His anointing, from time to time, that endeared them to my heart, and their response showed that they loved the truth. I wish tonight, as I sit at this late hour in my office, dictating this message, that I could reach across, the mighty ocean expanse and clasp the hands of my brethren, the pastors, evangelists and the missionaries who, in Africa, whether they come from foreign lands to that land or whether they have been born there, are crying out for a great outpouring of God's Spirit. May God bless them is my prayer.

Heathenism

Is there still heathens in Africa? Are there cannibals there? Well, I read an article the other day when I was in Africa where an infuriated group of natives killed a Catholic nun and ate her flesh raw.

In the Kenya Colony, not long ago, they killed a white man and his wife, cut them in pieces with machetes, then took the little boy and girl and cut their jugular vein and drank their warm blood. This should answer your question.

Marriage

What about marriage customs? There are literally dozens of them. I cannot speak of them; they are too numerous. But riding along the road in Nigeria, I saw beside the highway, or should I say the dimly marked road, a little adobe hut. I was told by the missionary and others that in there the bride-to-be would be confined until the rings placed around her legs, arms, and neck, had become tight, because of the bugs and flies and the grubs and other worms and insects that she had eaten made her fat enough to fill the rings tight. When they were imbedded in her flesh and her eyes were almost closed

because of her bloated, fleshy face, she was then declared ready for marriage by the chief of the village, and she gave herself bodily to every man in the village except her father and brothers. If she was still alive the next day after this ordeal, she was presented to her husband, and, of course, he took her to wife and they were to live happily ever after. Do they need the gospel? This question answers itself.

I heard 100 girls, our school girls, sing as their hands were outstretched, dusty hands reaching to you, reaching to tell them the story about Jesus and His love. And I hear the call of Isaiah, "Lord, who will go for us?" and the answer, "Here am I, Lord, send me." Friend, if you cannot go, remember the mission offering; remember you can help carry this gospel, and it must be done ere it is too late.

THE MARTINS OF VISTA ALEGRE, ANGOLA



Brother and Sister Martins and their lovely children, who have been helping Sister Stark in Angola. They are soon due a furlough back to Lisbon, Portugal. Brother Mooneyham will be carrying on in their absence.

Brother Martins is a little man, but a man of great faith. When he arrived, he was so small and his face so boyish-looking, that many thought he was just a boy, so he decided to grow a beard. After that he said many called him Padrao (priest). He is mighty for God and while in Angola it was my privilege to see him baptize a goodly number of converts. They are a lovely family and Church of God, too. We can be proud of them.



LEVUBYE, NORTHERN TRANSVAAL

Pictured here are the little church and a portion of the student body which attends the school and mission. The other building is the school building proper, where they are taught the various subjects in artcraft and religion.

The school is under the leadership of Sister W. A. du Plooy and her daughter Yvonne, who are doing a good job. They have a large garden, which helps to support the students enrolled.

Matibi School of Religion and Artcraft

The largest of our schools of artcraft among the Africans.

Spinning—The students at the Matibi Mission learn to spin their own yarn and, of course, make fine scarfs, tablecloths, buffet sets, etc. Most any item which could be asked for in the clothing line can be produced at Matibi.

In the next picture earthen vessels are being prepared for the burning process in the kiln at the Matibi Mission by the students who are studying pottery, one of the subjects in artcraft.

The student body at Matibi is shown here during the morning inspection hour; they line up each morning for inspection by their matron. Note the huge stone mountain in the background.

Maria Maboka is the mistress of the school at Matibi. She has dedicated her life to this effort and has a fine standing with the Southern Rhodesian Government, being recognized by the Government as a very able and capable worker.

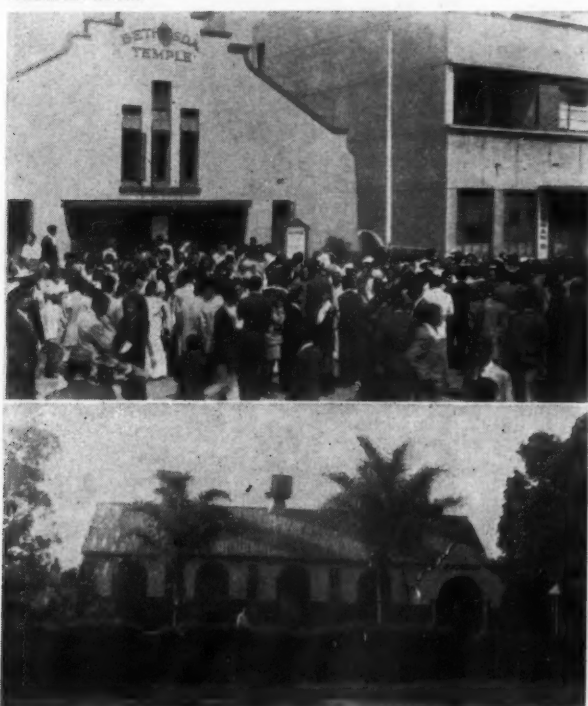
She speaks nine languages, which enables her to converse with many of the tribes. If a person knows that many languages of the natives, he is quite able to get by with most of the tribes throughout the country.

Girls' dormitory with huge stone mountain in the background. If a person stands in front of this dormitory and looks in the opposite direction, about a mile and half away he will see another great stone mountain. Between these mountains is an air current, because of the lay of the land, that provides the Matibi Mission with a cool breeze all the time. Therefore, it is located on a very nice spot, but far from town. Behind the girls' dormitory is a large clump of trees, much larger than shown in the picture. I wouldn't advise anyone to go through there at night, because it is often infested with leopards. The students do not go out alone at night without a bright lantern for safety purposes from wild beasts.



A sample of our churches in the Union of South Africa among the Europeans. The six churches shown here represent a cross section view of a good many more just like them. These are fine buildings, with "up-and-coming" congregations and with pastors who are live wires, most of them full time, giving their efforts to the furtherance of the cause of God, raising mission money to project evangelism among the Bantu people of the African Continent, as well as carrying on their own evangelistic program in their immediate communities. We can well be proud of the fine buildings we have here.

Two of our church buildings serve the Indians in the Durban area.



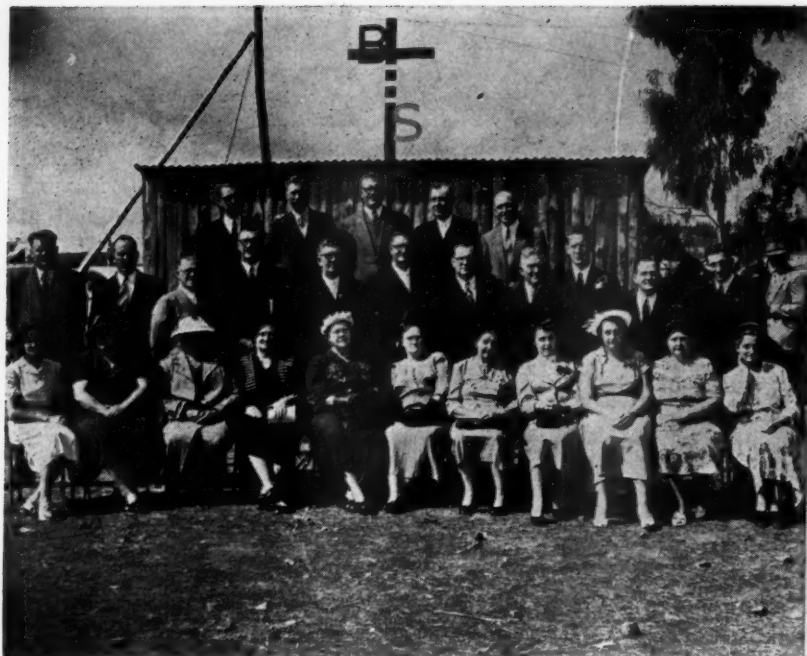
ST. THOMAS' VISIT TO INDIA LONG DISPUTED By Reverend C. E. French, Missionary on Furlough

The celebration of the 1900th anniversary of the coming of St. Thomas to India is a long-disputed fact. He was said to have gone there in the name of and under the auspices of the Early Church. He healed the son of the then Maharajah (Travancore's ruler) and for that obtained many riches. He used the riches not for fame or comfort of life, but built seven churches on that sub-continent, one of which is said to be still standing in North Travancore. It has an inscription in the old Sanscrit language, which declares that it was erected by the Apostle St. Thomas. No Travancorian doubts that he did it. That is a part of their faith, and when they walk the paths and roads of Travancore, they feel sure they are walking in the footprints of that great man.

← The church with the large congregation is where our Brother Rowlands is pastor. He has a great congregation in Bethesda Temple; it is packed to capacity most of the time. This was a regular attendance that you see pictured with the church. Out from this mother church many other churches and missions are active and include a membership of over 6,000.

The other Indian church, with beautiful trees in front, is pastored by the uncle of Brother J. F. Rowlands. Although Brother Rowlands (the uncle) is an elderly man, having given many years of faithful service, yet he has a thriving congregation. This is known as the mother church of the Indian work at Maritzburg. From it a number of other churches and missions have been developed and are taken care of by Indian pastors.

Much could be said about the Indian work. Words are inadequate to express the mighty force that this group constitutes and the impact they have made throughout the Durban and Maritzburg areas. Brother Rowlands in Durban has a regular weekly broadcast. He also edits a fine little paper known as MOVING WATERS, as well as having produced a series of broadcasts by recording to be broadcast in the nation of India itself. The influence of this man is far-reaching throughout Africa; he is known as a sincere, consecrated child of God. We are glad to say that he is Church of God 100 per cent and his utmost desire is to see souls brought into the kingdom of our loving Lord and Saviour Jesus Christ.



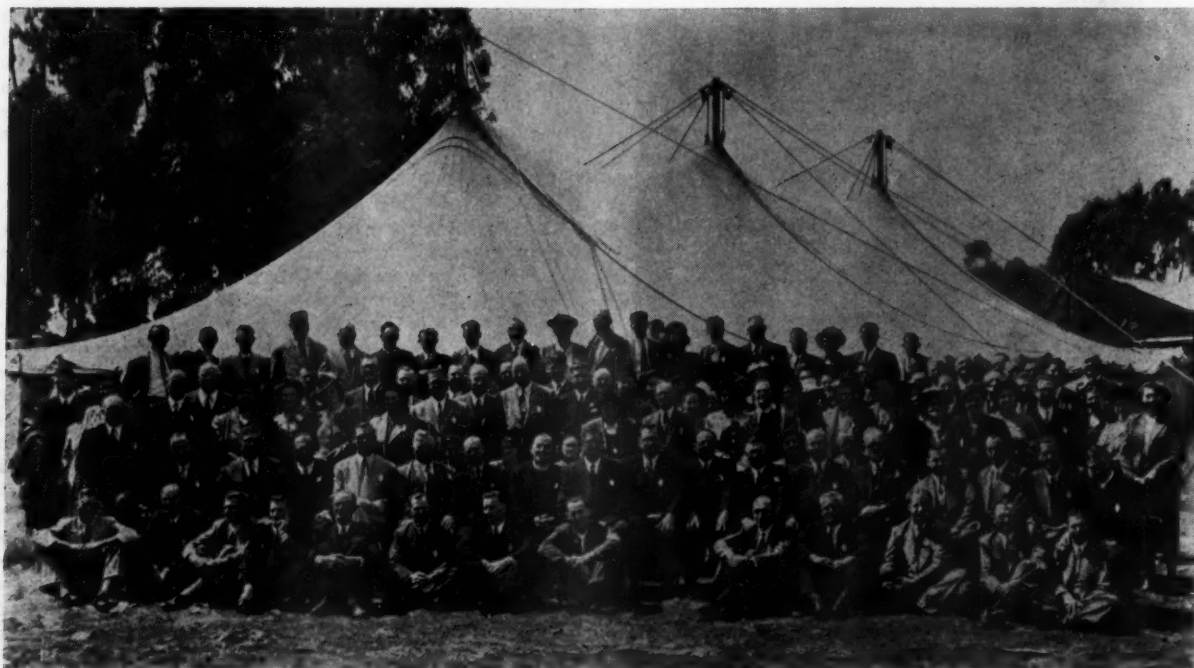
MINISTERIAL STAFF OF THE FULL GOSPEL CHURCH OF GOD

The picture below shows a portion of the ministerial staff of the Church of God in South Africa. The European department report shows that we have 118 pastors; 26 evangelists; 14 missionaries; 54 Christian workers; 55 local preachers; or a staff of 267. This is an enthusiastic group and determined to see God's cause go forward. I know that we are with them in our prayers. These are our people.

This group, presented before the Berea Bible College Booth, constitutes the missionaries and their wives who, incidentally, are missionaries also of the Church of God in South Africa, Rhodesia, and the Mooneyhams of Angola.

The Church of God in America is supporting only seven in this entire group, including their wives. This includes Brother Mooneyham, Brother List, Brother and Sister du Plooy, Brother Schutte, Brother Van der Walt, and Brother Saayman. We are not supporting any of them in full, with the exception of one; all the rest are supported by the work in South Africa and those that we have mentioned, with one exception, are also partially supported by the work in South Africa.

This group represents the work in the five provinces of the Union of South Africa, Northern and Southern Rhodesia, Angola, Portuguese East Africa, Nyasaland, and have the supervision of the work beyond the borders mentioned in the northern section, near the equator, north of the Tropic of Capricorn. They represent no small force and eternity alone will tell the result of their sacrifices and untiring efforts. I say to them, "God bless you every one," and I believe I hear a response by hundreds of thousands throughout the world, with a hearty "AMEN!"





ANGOLA

Girl's dormitory: The girls' dormitory is not a very intriguing looking place, but it has served the purpose. However, they are in need of a new dormitory to house the young ladies who attend our school.

Sister Stark's car garage. The above shows the car which Sister Stark recently purchased. It has given her excellent service and she has appreciated it so very much—so much that she got out and with her own hands built this little thatched roof garage, with the sticks standing upright holding up the roof and some mud plaster in the sticks. This is the best she could do, but she was not able to finish it as she would have liked—at least she worked like a good soldier. I know we are all proud of the garage which Sister Stark built.

On our Angola property most of the buildings are of a temporary nature, because of our not being able to get a license from the Government to operate the mission. Now that the mission is registered with the Government, we believe more permanent structures will be added in time to come. I might state, also, that the permanent buildings are a must as far as the Government regulations are concerned.

DURBAN EVANGELIST DIES "Natal Mercury"

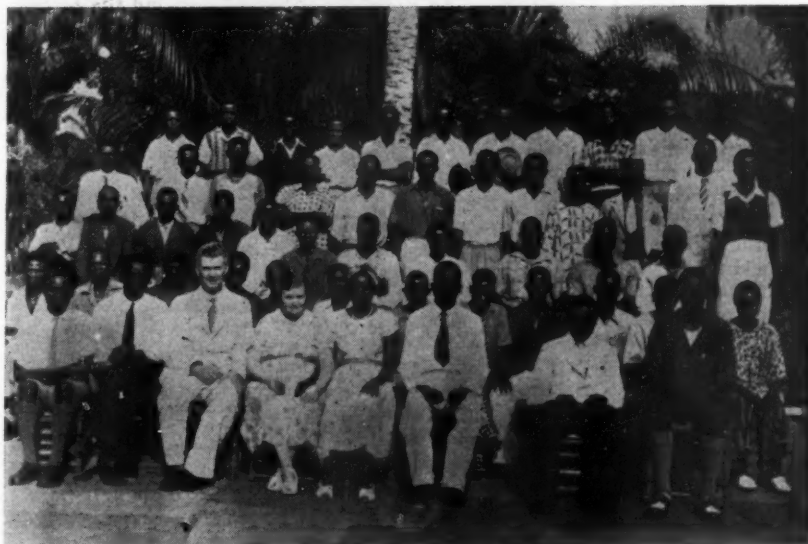
After 34 years of active work, Mrs. Constance Henrietta Cooper, wife of the Reverend A. H. Cooper, D. D., of Durban, has died in Johannesburg, March 30, 1953. She had an attack of thrombosis.

Mrs. Cooper, who was 66, is survived by her husband and eight children, four of whom are in the ministry, also.

Mr. Cooper is Vice-Moderator of the Full Gospel Church of God of South Africa and Superintendent of the Natal District Council of the Church.

Mrs. Cooper was a direct descendant of the composer, Robert Schumann, and was known all over the Union. Last year she visited two of her children, who are doing evangelical work in America.

With her husband, she helped establish the Full Gospel Church in Durban in 1924, and played a prominent part in church activities right up to the time of her death.



Nigeria: A band of workers in Nigeria with their missionary, Reverend Rex N. Green. The above picture speaks for itself, for within a period of such a short time our work is being stabilized in Nigeria, to which the people of the community, as well as the Government, are giving recognition. They know that we are in Nigeria to stay and God is blessing in a wonderful way.

CONGREGATION IN NIGERIA

This shows a number of the workers with Brother Green and one of our church buildings in the background. We had a great day there with the workers and the church people who came out for morning and afternoon meetings.



LEMMON, SOUTH DAKOTA, MEMORIAL CHURCH DEDICATED

By T. D. Mooneyham

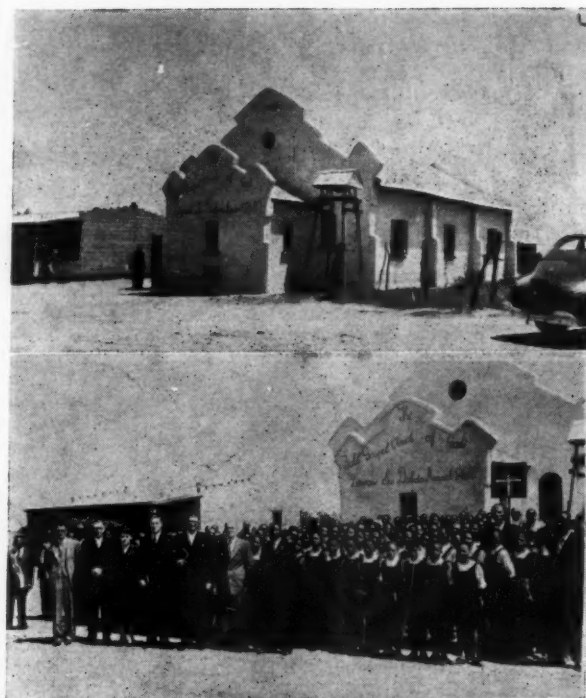
March 8, 1953, is a day that I shall always remember, because it was a very rare occasion—it was the dedication of the Lemmon, South Dakota, Memorial Church of God at Koppies, Orange Free State, South Africa. When Brother Saayman was in the States, he visited the church at Lemmon while I was pastor. This was in 1950. He presented the need to the people there for church buildings for the natives in South Africa. They so generously gave the amount to build three churches, at \$600 each.

Little did I realize at that time that I would be privileged to be at the dedication of one of them, but God, in His own providence, ordered it so. Because of our not being able to get into Angola at the time we wanted to, we went to South Africa, where I taught in the Berea Bible Seminary for seven months. During this time, I learned that one of the churches being built with the money which the people of Lemmon gave was just 40 miles from where the seminary was located. Brother Saayman informed me of the day of the dedication and asked if I would dedicate it and open the doors.

No one can imagine the joy that Sister Mooneyham and I received when we drove up and saw such a nice church building and a congregation of 400 or more standing outside waiting to welcome us. After several songs and prayer, the key was given to Brother Saayman, who in turn gave it to me. After the dedicatory ceremony, I opened the door and stood in the doorway, lifting my voice in prayer and thanksgiving to God for the church building and the congregation and asking God's blessings to rest upon them and that many souls might find the Lord as their personal Saviour in that place.

Among those present at the dedicatory service were J. H. Saayman, O. F. F. Changulon, Van Der Merwe, Superintendent of the native work in the Orange Free State, the Major of Koppies, and Sister Mooneyham.

After going inside the church, several different ones spoke and then Brother Saayman preached the morning message. After a period of three hours we left, but the congregation stayed for an all-day spiritual feast.



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SHIBANDA SCHOOL

SHIBANDA—Elicia Khazamula and her husband have charge of our school at Shibanda. Shibanda is located way up in Northern Rhodesia, 200 miles from the capital of Northern Rhodesia, the city of Lusaka. In order to reach this school, a person must travel through the tsetse fly country, also the elephant country.

Elicia speaks 9 languages, also, and is doing a fine job at the school. May the Lord bless her every effort.

The next picture is of the student body of Shibanda, with its superintendent and her husband. We have a fine enrollment here and doing a great work.

Shibanda is a new field, just opened within the last year. They have several good buildings, one that is brick veneer, which was given to them to use free of charge by the Government, therefore our buildings are quite adequate, with the exception of a need of the church building, which I hope we shall be able to afford before too long, also a school building with six classrooms.



The Man of Vision

BY O. F. F. CHANGUION,
Secretary, Full Gospel Church of God
(Southern Africa) Mission Board

THE ELEVENTH OF March, 1953, was a great day for the Full Gospel Church of God in Southern Africa. At Palmietfontein Airport, a 30-minute motor run from Johannesburg, there was a representative company of expectant Christians awaiting the arrival of our dear Brother P. H. Walker from the U.S.A.

Yes, the Moderator, Dr. J. H. Saayman, and his wife, and the Secretary-General, Brother H. R. Carter, and his wife, the chairmen and secretaries of the various district councils, the Secretary of the Mission Board and other interested brethren were there to welcome Brother Walker.

An announcement of the impending arrival of the aircraft caused all eyes to be directed skyward. The sound of whirring propellers increased as the plane approached the airport. It made a graceful landing, and the silent engines indicated that the plane had taxied into position for the disembarkation of her passengers.

Unknown to many visitors and sightseers, a V.I.P., an ambassador of the King of Kings, had disembarked. The first one to shake hands with Brother Walker was Brother Saayman, and after a rather long wait for immigration and customs clearances, I was next to have the privilege of meeting our dear brother in person, our previous associations having been made through the medium of correspondence.

The warm handshake and arm round my waist confirmed the love of God in the heart of our brother. After meeting the other brethren, Brother Saayman was not long in whisking away his guest to Krugersdorp.

My association with Brother Walker confirmed the humble statement he made in his speech of acceptance at the 44th General Assembly, Indianapolis, Indiana, in August of last year. An extract from this speech bears repeating:

"I cannot say that I fully understand or am cognizant of the responsibility this position demands, nor the vastness of its scope, but I shall always have the consolation that one enjoys when one knows he has done his best.

"I take great courage because I know my brethren at General Headquarters, the Foreign Missions Board, the ministers, members, and friends in North America, and the missionaries and nationals in foreign lands will be with me and for me in their prayers."

Time will not easily erase the memory we cherish of Brother Walker's first address in Brother Walter Anderson's church at Springs, when he spoke on 2 Corinthians 4:10. The story of his conversion and early Christian experience was an inspiration to a very attentive audience.

At the Camp Convention and General Conference his addresses bore luscious fruit of his 33 years of experience in various departments of the Church of God.

My close association with him, in connection with discussions affecting mission work, revealed that, in spite of the vast store of knowledge gained in all his years of experience, he had not reached saturation point. He was always willing to learn more of the conditions surrounding the work in South Africa.

Brother Walker's inspiring address delivered at the

close of our missionary day touched the hearts of many generous children of the Lord, causing our mission offering to break all records, viz. 2,200 pounds. Hallelujah! Praise the Lord.

Whilst his travels to the Cape, Natal, Transvaal, Portuguese, East Africa, and the Rhodesias were of brief duration, we have no doubt that he returned to the States with a deeper knowledge and a bird's-eye view of conditions in South Africa which normally could not be appreciated through the medium of correspondence.

Our Mission Board was not at all happy about his accompanying Brothers Saayman and du Plooy through the tsetse fly belt in Northern Rhodesia, but his indomitable spirit could not be suppressed. He had his fair share in shovelling away mud from underneath their vehicle which was stranded axle deep.

I arranged an interview with His Excellency the Governor General of Mozambique and Brothers Saayman, Walker, and Mooneyham. At this interview our brethren obtained first-hand information in regard to the attitude of the Mozambique Government concerning the performance of mission work by Europeans amongst the Bantu, but that is another story.

The East Rand District Council, as a token of appreciation of Brother Walker's visit, presented him with a useful tripod for his movie camera. The Executive Council, on behalf of the Church, presented our dear brother with a beautiful original painting of a South African scene.

In view of the fact that the closing days of Brother Walker's stay in South Africa were occupied in visiting the various mission stations, it was not possible to arrange an organized farewell by the Church as a whole, but the East Rand District Council arranged a farewell function on the 22d of April, 1953, for our brother in the Benoni Town Hall. Representatives of the East, West Rand, and Pretoria District Councils attended. We were also very happy to have Sisters Saayman and Slay at this function. Brothers Saayman and Slay were on the King's business in different parts of the country.

The esteem in which our dear Brother Walker was held can be gauged by the tributes paid to him by the following brethren. These tributes have had to be abridged owing to lack of space.

Brother P. R. de Bruin, Chairman of the Central Transvaal District Council, gave true expression of the feelings for Brother Walker, of himself and the people of his district, bidding him Godspeed and pledging an ever pleasant memory of the fellowship and love enjoyed.

Brother H. R. Carter, Secretary-General, referred briefly to the events which led to the meeting of Brothers H. L. Chesser and J. H. Walker, and the eventual amalgamation which took place on 28th March, 1953. Since that date, Brother Carter continued, our overseas brethren have not left us as stepbrethren stuck in an orphanage, but they have taken a very active interest in our welfare and helped us to carry out the great mission in South Africa. We have also enjoyed the presence of Brother and Sister Slay in South Africa.

We were very happy, indeed, to have had Brother P. H. Walker in our midst. He was a great inspiration and blessing to us. Words cannot adequately express what the visit of our dear brother meant to us. Long after he has left South Africa we still remember his visit. Brother Carter asked Brother Walker to convey to the Board the Church's deep appreciation for the tangible assistance

they have given us in South Africa, and that we would not let them down.

Brother H. G. Jenkins, Chairman of the East Rand District Council, stated that he was happy to be present at such an occasion when three districts had united their forces to come and say "totsiens" to Brother Walker. He referred to the happy event of the amalgamation and stated that the Church has kept growing day by day since we united with our brethren overseas. The success of this venture was confirmed by the missionary effort which has been awakened in the Church. He regarded Brother Walker as a man of experience, a wonderful leader. He prayed that the Lord would use us as He has used Brother Walker, i. e., as a vessel of honor for the extension of His glorious kingdom. He requested Brother Walker to convey to our family brothers and sisters in the United States of America greetings of the East Rand District Council, and hoped it would be possible for him to visit us again.

Brother D. C. Grobbelaar, Principal Berea Bible Seminary, Kroonstad, was very happy, indeed, to have had an association with Brother Walker. Few people have left such an indelible impression on him as Brother Walker. Referring to the visits of Brothers H. L. Chesser, J. H. Walker, and P. H. Walker, Brother Grobbelaar stated he had observed three things during their brief stay in South Africa. Firstly, the tremendous vitality these brethren had. They were like a type of carburettor which never ran out of gas—on the job early and late at night. Secondly, their immense versatility, and, thirdly, they seemed to be an authority on academic subjects. The few talks he had with Brother Walker left an undying force in his own heart. His life impressed him because of the love he had for the One we so dearly adore, Jesus of Nazareth, the beautiful Saviour. Continuing, Brother Grobbelaar said he would never forget Brother Walker and, although he was returning to the States, his influence would remain in the hearts of thousands of South Africans. In conclusion Brother Grobbelaar stated that we were one in heart and spirit with our brethren overseas and expressed his appreciation for what they have done for the work in South Africa.

Brother S. P. Schutte, Boksburg North, referred in eulogistic terms to the treatment accorded him by the American brethren overseas. He enjoyed his stay in that country. His first contact with Brother Walker was in London. Brother Walker struck him as being a man with a forceful personality and a person in whom one could confide. Brother Walker at a missionary banquet in the States said he hoped he (Brother Schutte) was not homesick. He was wondering whether Brother Walker was not homesick in South Africa! Continuing, he stated that Brother Walker is the Church of God when you see him. He asked Brother Walker to tell the preachers of all the States he had visited that they would never understand how much he appreciated their kindness to him during his sojourn in the States. "We are proud to belong to such a blessed organization," he concluded.

Brother N. van Kerken, on behalf of Brother de Jager, Superintendent of the West Rand, stated he was privileged to have fellowship with this man of God, endowed with a spirit of humility. He exhorted the brethren in South Africa to take note of this humble and lowly man of God. We should remain humble and low at the feet of Jesus. Whilst he was not intimately associated with Brother Walker, Brother van Kerken stated that the few

words he had spoken to Brother Walker impressed him of his sincerity in everything he did and said. He was sincere in his approach in every matter. In conclusion he prayed that the Lord would add grace upon grace, wisdom upon wisdom, to Brother Walker's ministry, and that his zeal and vitality would increase.

Brother W. S. Green, Chairman of the Mission Board, Germiston, referred to the new vision which the amalgamation brought to the Church in South Africa. Brother Walker's experience in mission matters was of great value to the South African board. Brother Walker strengthened our hands, and we, as workers in South Africa, will, by God's grace, endeavor to be a credit to the Church of God in U.S.A. Brother Green requested Brother Walker to convey to the American brethren our great appreciation for the openheartedness they displayed in sending Brother and Sister Slay to South Africa. Their ministry was of great value to our country. They left an indelible impression. Souls were added to the Church and ministers encouraged and helped in many instances. Especially he mentioned the appreciation of the East Rand District Council for the efforts put forth by Brother Walker's Board. Brother Green stated he was very sorry Brother Walker had to leave us and prayed that the Lord would reward him for his services. He thanked him for the advice and guidance given and hoped that in the near future Brother Walker would pay us a return visit.

Brother P. H. Walker, Executive Missions Secretary Foreign Missions, Church of God, U.S.A., stated that he had been moved by the fine words and songs. The people of South Africa had given him a wonderful welcome and hospitality. They were deeply endeared in his own heart. He felt just as at home as he would have felt in his own home town. His mission was to promote interest and develop the work of the Church of God in South Africa. All his interest in the work was because of Calvary. We were one body in Christ and every interest of the Church was to him a glorious reality. Brother Walker related briefly the circumstances surrounding his conversion and call to the work of God. As a boy 13 years of age, he had a great blessing. Whilst praying in a field he was carried away in the Spirit and saw a man like Jesus, and he has been deeply in love with Him ever since. He had been enriched in his soul by the love of Christ on the cross.

He loved the brethren in South Africa. In returning to the States, he had no criticisms to offer. The organization in this country was quite young. He predicted a future which would continue to be bright. His visits to the Indian and Colored works were occasions which he would not soon forget. He greatly enjoyed the camp meetings and native conference.

In his observations he found a deep interest in all those he talked to concerning the work—they wanted the best God had for them. His trips to Lourenco Marques and Rhodesia reminded him of his pioneering days, especially when he had to roll his pants up to his knees and shovel mud for three and a half hours. Although this was a trick of the devil, every shovelful of mud was for Jesus' sake.

Brother Walker stated he was going back to America with a good report and would convey the greetings and expressions of thanks to his Board. They wanted to be a blessing to us and hoped that we would be a blessing to them.

Frank discussions on the problems affecting the work in South Africa were the best policy. In planning the

annual budget he hoped provision would be made for the development of mission and other work in South Africa. He hoped that the work would attain a high standard of holiness and Christian perfection.

Brother Walker appreciated the efforts put forth by the young people in their Youth Department, but there was room for development. He was ready to go all-out for the Youth and Sunday School departments.

The evening spent with Brother Walker was, indeed, an enjoyable one, in which speakers expressed the wish that Brother Walker would return to South Africa next year (D.V.). But the social function did not end all. Brother Walker was Brother Carter's guest at Florida (i.e., about 30 miles from Benoni), and as he left Benoni he mentioned that he would like to discuss some other matter over the phone with me before he went to sleep. At 1:10 a.m. the South African Secretary was taking particulars over the phone from the U.S.A. Secretary!

The following morning a representative company again gathered to say farewell to Brother Walker at the airport, but this time there was a tinge of sadness in the hearts of our brethren. They were saying "au revoir" to one who had manifested a spirit of love and devotion toward them. As the plane soared away, Brother Walker was soon out of sight, but to those who waved good-bye he was not out of mind. God bless him. Now all these glorious experiences would not have been possible had it not been for the love of Jesus and His saving power. To God be **ALL THE GLORY!**

PASTOR ANDERSON AND HIS CHURCH AT SPRINGS, SOUTH AFRICA

By W. R. Anderson

Results of the Amalgamation and of My Visit to the Church in the United States

Results Produced by a Fresh Vision for Missions

We thank God for the wonderful way He has blessed the Springs Church, from the commencement of January, 1952.

On my return from the States, I felt that our need was a greater enthusiasm for missions, so I prayed that my church would catch the vision. God wonderfully met with us and the Holy Spirit stirred hearts to give. **WHAT ARE THE RESULTS?**

Average mission offering per year in previous years: _____ 18 pounds \$ 56.00

Mission Offering for 1952: _____ 1,010 pounds 3,000.00

Our monthly tithe fund showed an increase EVERY month to such an extent that in January, 1953, we not only paid our local expenses, tithe to headquarters, pastor's salary, etc., but were able to send a small contribution towards the support of three other pastors. Add to that the fact that we were able to build a colored church at Pokwani and one at Keimoes, that during October we had a revival, gave 75 pounds for our evangelist's expenses, took up a mission offering of 300 pounds, and our monthly tithe income broke all records.

God saved more souls in our church than any other year. Our church reached its highest peak of spirituality. Some members prayed and fasted for a week and gave their week's income in the offering; others disposed of luxuries, radios, etc., and gave in the mission cause.

HERE IS THE MIRACLE OF IT ALL: We asked no money from the public and our church membership averages 100 members. All was accomplished by cooperation and sacrifice out of gratitude to God and **NO ONE SUFFERED LACK.**

CLOTHES TO THE ISLAND OF NEVIS IN THE WEST INDIES



The following was received from our dear Brother Johnny Owens, of Atlanta, Georgia, who is laboring so faithfully for missions:

"I'm sure, Brother Walker, that you remember when we were in the Anderson, South Carolina, meeting together, I told you how God laid on our hearts a burden for the little island of Nevis in the British West Indies, to raise funds to purchase the building where our dear brother and sisters were renting. The Lord spoke to a little woman, who works in a cotton mill, at 4:30 one morning while she was praying, to give me \$20 (she did not know we were raising funds for this building, but she knew God's voice). Praise the Lord! This \$20 was the first on this building. A good Baptist lady and her husband gave me a used frigidaire, which was sold and brought us \$30 more for the building. We also sold candy, old newspapers, coat hangers, and other items and soon we had our building paid for.

"I believe Brother J. B. Winter writes me that our **RIVERSIDE MEMORIAL CHURCH** is the only Church of God building in this island. To our heavenly Father we give praise and thanks. A few weeks ago I received a letter from Brother Winter and he had just returned from the island of Nevis to dedicate the **RIVERSIDE MEMORIAL CHURCH** and our hearts rejoiced as we read from his letter the way the Lord is blessing and saving souls there.

"Brother Winter also told me how great was the need there for used clothing, Bibles, and literature, so we at once began to send boxes to our church there. I am enclosing a snapshot of one of the shipments I have on the truck just before going to the post office. Please join me in prayer that God will give us many souls in the little island of Nevis.

"We have many more boxes to go out as God sends in the postage. One box which we have weighs 22 pounds and the cost is \$3.08 postage.—Johnny M. Owens, Rt. 7, Box 257-A, Atlanta, Georgia."

Note: After reading this report, I was made to think of "Hands Answering the Call of Dusty Hands Reaching to Us."—Executive Secretary.

FERED LACK.

AND BEST OF ALL . . . our example has inspired other churches and the work of God has prospered.

Register of Missionaries

AFRICA

Tunis, North Africa
Miss Margaret Gaines
c/p Poste Restante
Grande Poste
Tunis, North Africa

South Africa
Reverend J. H. Saayman, Moderator
Box 15
Krugersdorp, Transvaal
South Africa

Rev. and Mrs. W. A. du Plooy
Matibi Mission
P/Bag 21 Fort Victoria
Southern Rhodesia, S. A.
Rev. and Mrs. M. G. McLuhan,
President
Berea Bible Seminary
c/o J. H. Saayman

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Mrs. Pearl M. Stark
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General Frias 1351/53
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Nassau, Bahamas
Reverend W. R. Franks
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Nassau, Bahamas

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Rev. J. B. Winter
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Rev. and Mrs. Sixto Molina
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Miss Ruby Lewis
Apartado 2351
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48 Dem. Severis Ave.
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Rev. and Mrs. O'Neil McCullough
10a Sur. No. 16
Santa Tecla, El Salvador

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Dair el Jarnous
Aba El Worki, Egypt

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Rev. and Mrs. Lambert DeLong
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Wuerttemberg, U. S. Zone
Germany
Rev. and Mrs. Walter Lauster
Schomberger Str. 50AZ
Wuerttemberg, U. S. Zone
Balingen, Germany

GILBERT ISLANDS

Rev. and Mrs. Edward Kustel
(address to be supplied)

GUATEMALA

Rev. and Mrs. Thomas Pullin
Quiche, Guatemala
Rev. and Mrs. W. R. McCall
7a Ave. N. No. 40A
Quezaltenango, Guatemala

HAITI

Rev. and Mrs. James M. Beaty
Box 592
Port-au-Prince, Haiti
Miss Odine Morse
Box 592
Port-au-Prince, Haiti
Rev. and Mrs. Herbert Walker, Jr.
(on leave of absence)

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Rev. and Mrs. Grier W. Hawkins
820 Coolidge Street
Honolulu 55, T. Hawaii
Rev. and Mrs. Ronnie Helton
11 Kimville
Hilo, Hawaii
Rev. and Mrs. Pat O'Bannon
820 Coolidge Street
Honolulu 55, T. Hawaii

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Utila Bay Island
Honduras
Rev. Josue Rubio
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Mulakazha, Chengannur
Travancore, South India
Miss Dora P. Myers
Mulakuzha, Chengannur
Travancore, South India

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c/o Rev. F. Van Gessel
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Surabaya
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